THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another."—T. HUGHES.

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"MORMON" MISSIONARIES MOBBED AT NUNEATON.

IN these days of liberal views and religious toleration, it seems strange that we should be called upon to record the fact that "Mormon" missionaries, who were pursuing the even tenor of their way in peaceful and friendly advocacy of the gospel of the Lord Jesus Christ, were set upon by a mob the other day in England in a most unlawful manner, and roughly handled, sustaining in the encounter many kicks, blows and bruises. Such, however, was the case, the demonstration of violence occurring at Nuneaton. A demand was made upon the "Mormon" missionaries by the mobbers in the form of a resolution, to leave the town within fourteen days under a covert threat of violence, which was, to say the least, without justification or warrant of law. It was a high-handed proceeding. The attitude of those who took part in this extraordinary and unusual affair is subversive of religious freedom so dear to the English heart, and which has been so long enjoyed by the English people.

If the "Mormon" missionaries violate the law, they are answerable to the law and should be punished, but so long as they are law-abiding (and we contend that they are) they should have ample police protection. In this instance they were peaceably conducting a religious meeting and were well within their rights guaranteed by law when the interruption came, which was followed by violence.

It is evident that the rights and privileges of American citizens, as well as His Majesty's subjects, under the British Government, have been invaded and a serious wrong done, and, if the spirit of mob rule is not rebuked, will be a serious reflection upon the

administration of justice and maintenance of right in the United Kingdom. We believe that saner counsels will prevail and that the better class of Nuneaton residents will take the view expressed by Rev. Leonard J. Hines, non-"Mormon" and Congregational minister, and frown down any attempt to overthrow religious freedom in this great free country of English-speaking people.

The following excerpts from the *Midland Counties Tribune* and *Nuneaton Observer* will put our readers in close touch with the incident referred to, and will doubtless be read by them with thoughtful interest, and, we hope, with a sympathetic feeling for those, the missionaries, who have suffered a great wrong.

Mormons Mobbed—Exciting Scenes in Nuneaton—Elders Assaulted.

Exciting scenes were witnessed in Nuneaton on Sunday night last, (March 3rd), in connection with the Mormon campaign, which has been carried on in the borough and district for some considerable time past. It appears that on the previous Sunday Mr. A. W. Roberts, of High Street, Nuneaton, and Mr. E. A. Smith, of Charles Street, Nuneaton, attended a meeting of the Mormons, which was being held in the Assembly Room at the Gate Hotel. As the result they decided to form an anti-Mormon society. They drew up a resolution expressing themselves as opposed to the campaign being pursued in Nuneaton by the Mormons, and calling upon them (the Mormon elders) to leave the town within fourteen days, failing which drastic measures would be taken to turn them out. This resolution was signed by a large number of people.

About six o'clock on Sunday night Messrs. Roberts, Smith, and other supporters of the movement assembled in the Market Place, and soon gathered a large crowd round them. The above resolution was submitted to the gathering, and was passed unanimously. The promoters then proceeded to the Old Gate Hotel Assembly Room to submit the resolution to the Mormon elders. They were followed by a large crowd, and the room was packed. When Elder Albert Smith arrived, one of the society members stated their object, whereupon the elder asked for fair play, and said they were there not to deceive any one, but to serve their God.

The police, who had been sent for, arrived on the scene, and asked Mr. Roberts to leave, which he did after a time. Mr. Smith remained, and asked what book the Mormons accepted as their basis, the Bible or the Book of Mormon, and Elder Smith replied the Bible, King James' edition.

Mr. Smith said he was there to protest. This was received with applause, and much heckling and disorder followed.

Meanwhile, Mr. Roberts, Mr. Meyer, and others went back to the Market Place, where the latter addressed a large crowd. The resolution was again read, and passed unanimously. Afterwards the crowd gathered outside the Mormon meeting place, and waited till the leaders and members appeared.

The first to leave was a man, who is a member of the sect, and who lives in Duke Street. The police formed a cordon round him, but a huge crowd followed him along Queen's Road, hustling and jostling him all the way. The police eventually got him through the recreation ground and safely into home.

Meanwhile, two of the elders, brothers named Howard, who left the building shortly after, were roughly handled. A huge crowd followed them along Queen's Road, and into Dugdale Street, hustling, jostling and yelling. Now and again some of the crowd got in a blow at them, while their clothes were torn, and one had his hat knocked off. Finally several policemen went to the assistance of the men, and they eventually escaped.

ELDER ALBERT SMITH'S LETTER REGARDING FOREGOING INCIDENT.

To the Editor, *Midland Counties Tribune*,

Will you kindly allow me space? In your issue of March 5th there is a report of the proceedings at the Gate Hotel on Sunday, March 3. The report would lead one to believe that because of what Mr. A. W. Roberts and Mr. E. A. Smith saw or heard while at this meeting they decided to draw up a resolution as opposed to the campaign carried on by the Mormons in Nuneaton.

Now, I wish to state to these two gentlemen, and to all the world, that we did not teach at that meeting, or any other, doctrines which cannot be substantiated by the King James Translation of the Bible. If those teachings had been carried out the honor of the town of Nuneaton would not have been trampled in the dust on the Sabbath of March 3.

Now I wish to state that I, Elder Albert Smith, was in charge of the meeting on Sunday, March 3, and neither myself nor Elder Howard made a public challenge to the two gentlemen on any topic, or at any of our meetings.

Also, I deny that I said that we had to conduct our meetings privately. What I did say was that we met to worship, and could not answer questions put to us while conducting the services, but that we would answer them if they would bring them to our lodge at any time. Further, we stated that we would answer them in public, but not at that time.

I was proud to be born an English subject. We like fair play. I am now a naturalised citizen of the United States of America, and as such I ask for protection at the hands of the English Government while I observe all the laws of the town in which I reside.

Now, if Mr. A. W. Roberts or Mr. E. A. Smith, or any other person, or people can say that I have broken any one law of the British Kingdom, let them bring me before the proper authority.

I protest against being disturbed in our religious worship.

I wish to thank the police officers for their protection, but I am very sorry that for some cause they had to leave two young men, the Elders Howard, in the hands of the mob. Possibly the officers were needed more in some other street. Two unknown gentlemen came to their assistance, and by their help they escaped, after having been very much beaten and their clothes torn.

Now, as regards the charge made against us of taking away young girls or women, it is absolutely false. The Wheatley family are not members of our Church, and have never been to our meetings since I have been here. Nor do I know them. If they have gone away it is their own affair.

March 7th, 1912. (Signed) ELDER ALBERT SMITH,

Presiding Elder of the Nuneaton branch of the Birmingham Conference of the Church of Jesus Christ of Latter-day Saints.

CONGREGATIONAL MINISTER'S PLEA.

To the Editor of the *Observer*.

Dear Sir,—I have been interested and amazed at the news of last Sunday night's treatment of Mormon elders in Nuneaton. Messrs. Roberts and Smith, whoever these worthy heroes may be, evidently allowed their hearts to run away with their heads. I write as a Congregationalist, and not as a Mormon, and also as a British subject who resents any attempt to hinder freedom of speech. I have had a talk with these elders who were the objects of this outrage, and while I do not agree with their creed, I find nothing therein to merit opposition to their meetings. In respect to the charge which is levelled against them, perhaps the following information will prove of some service to these gentlemen. £200 is offered on good American security for every case that can be proved in this or any other town where a woman has been sent by the Mormons to Utah for the purpose of plural marriage or any immoral purpose. I find that these

elders know no more about the emigration of Mrs. Wheatley and family than I do, and they deny that these people, are members of the Mormon Church. If those responsible for the disgraceful scene on Sunday last imagine that they can make out a case, these Mormon elders will be quite willing to meet them as gentlemen under the rules of a public debate. Allow me again to make my own position clear. I do not believe in the doctrines these men teach, and I am not trying to defend them, but at the same time I am jealous for the honor of my country, and I should like to see these Americans treated in the same way that I should hope to be received if I ever went to preach Congregationalism in Utah.

Sincerely yours,

Countess Road, March 8th, 1912. LEONARD J. HINES.

ANOTHER ANTI-"MORMON" MEETING.

A meeting was held in Nuneaton Market Place on Sunday evening, March 10th, 1912, to protest against the local Mormon campaign. Mr. E. A. Smith, who was one of the leaders in the organization of last week's gathering, presided, and said they were determined to oppose strenuously the Mormon campaign in the town. At the same time they did not wish for any violence.

Mr. R. H. Smith followed with an address, and said he did not stand there in the interests of any party, sect, or creed, but in the interests of the home. When the foreigner placed his hand upon their homes he touched a very tender spot. If they wanted to read anything blood-curdling and revolting they should read the history of the Mormons. He characterized Mormon missionaries as "human spiders who went crawling about the back doors of their homes while the men were at work."

A resolution calling upon Mormon leaders to leave the town was unanimously adopted.

A SECOND LETTER FROM ELDER ALBERT SMITH RELATIVE TO THE ANTI-"MORMON" AGITATION AT NUNEATON.

To the Editor of the *Observer*.

Dear Sir,—Will you kindly allow me space for a short reply to the present anti-Mormon agitation now being carried on by Mr. E. A. Smith and others. If those statements were true which are being made against the Mormons, then it reflects very much on the incapability of all the Police Departments of Great Britain to find out the truth. Also it reflects upon the veracity of the Home Secretary when, in reply to Mr. Houston's question (submitted in the House of Commons May 8th, 1911), he said that as far as his investigations had gone, he had not found ground for legislative action in the matter. Now, if those things which Mr. E. A. Smith and his colleagues are accusing the Mormons of doing are true, then I say it reflects very much against the English Government officials. Knowing, as all intelligent people should do, the police officers are quite competent to perform the duty required by them; and after thorough investigation they have not yet reported one single instance where the Mormons have taken one person from this or any other country, male or female, to Utah or any other place, for any immoral purposes, or for plural wives.

Now, if Mr. E. A. Smith or anyone else has the information, why do they not produce the proofs and get the £200 reward which is now waiting at the Liverpool Office, 295 Edge Lane, for anyone who can give the proofs.

We do not take girls to Utah for plural wives or for any immoral purposes whatever. We denounce those charges as absolutely false, and misleading to the public. We invite investigation of the doctrines taught and practised by the Latter-day Saints in England and in Utah.

Our mission is set forth in our works, which can be had at 295 Edge Lane, Liverpool, the headquarters of the Church in England, or of any of the traveling elders.

Our mission is to preach the gospel of the Lord Jesus Christ in its fulness, as taught by Himself in the Holy Bible. We ask the same freedom as England grants to all other religious bodies—the right to worship God according to the dictates of our conscience. Our religion is just as sacred to us as other creeds are to other people.

Salt Lake City, the capital of Utah, the chief city of the saints, has a population of about one hundred thousand. Forty per cent. are Mormons, and sixty per cent. are non-Mormons. The Government is composed of members of both Mormon and non-Mormon Churches, and almost all denominations are represented there.

Equal business, social, and political relations are enjoyed by all, irrespective of creed or color.

I wish to state to all people that we as elders of the Mormon Church are not responsible for Mrs. Wheatley and family going away from Nuneaton to America. If they have gone it is none of our business. They are not members of our Church; and we cannot be responsible for what Nuneaton people do. I have been laboring in this town for six months, have had charge of the meetings, and have paid the rent of the hall in which we conduct our meetings, and I have not seen anyone of the Wheatley family at any of our meetings.—Yours, etc.,

March 15th, 1912. ELDER ALBERT SMITH.

Since the foregoing was "set up" it is reported that the agitation against the "Mormon" missionaries at Nuneaton is still in progress, and a determined effort is being made to drive them out of the town. Mass meetings are called from time to time and threats of ill-treatment and violence are given out against these inoffensive servants of the Lord. It should be understood by our readers that the present movement, which is at variance with the spirit of fair play, justice and right, and so destructive of law and order, is inspired by the rougher and more turbulent elements of Nuneaton's population. The better classes, while not committing themselves to an acceptance of the teachings of the Latter-day Saints, at the same time deplore the use of violence and force in dealing with this greatly misunderstood and oftentimes misrepresented Christian sect. It is unfortunate that they do not come out openly and boldly in defense of religious freedom for the Latter-day Saints, thus maintaining a constitutional right guaranteed to all classes under the British Government, but it is gratifying nevertheless to know that they do not sympathize with or sanction the spirit of persecution and mobocracy. We cannot but admire the bold but consistent stand taken by the Rev. Mr. Hines, who, because of his outspoken candor, has already become an object of anti-"Mormon" displeasure. Fair-minded people who speak or write in favor of justice for the "Mormons" may confidently look for such treatment and consideration as are given the "Mormons" by their opponents.

RUDGER CLAWSON.

MONUMENTS.

A LITTLE mound of earth is sometimes all that remains to mark a life of noble deeds. Perhaps a slab of cold marble stands in honor of a kind heart that throbbed for the welfare of mankind and spent its strength soothing aching hearts. Think of the Pyramids of Egypt, those vast monuments of human industry, raised by the hand of man centuries and centuries ago. Time, with all its powers of destruction, has not yet been able to break them down. Again we see nature in her beauty and grandeur, with mountains and valleys, forests and fields, rivers and lakes, winds and waves of the mighty deep, and also man. Who made them all? "In the beginning God created the heavens and the earth."

The mound of earth and marble is a monument in memory of the deeds of the man; the Pyramids, a monument to the deeds of the millions who labored; and the Old Testament, a monument to the Lord God, who made them all. The mound is but little, and soon may crumble into dust, yet it stands as a monument to the life that was lived; the mound may crumble, but the results of the deeds will remain for ever. The Pyramids are but a drop in the bucket compared with the vast works of that mighty nation that builded them. Those monuments may moulder away, but the part played by that people is an inseparable part of the world's history. This earth with all its greatness, and the heavens with all their sublimity, may pass away. Time is gradually wearing the mound and the Pyramids; but to the Book of Books time is adding strength year by year.

The words of that book were uttered centuries ago. Together with an account of the creation of the world, there are given prophecies, some of which have been fulfilled and some have not yet come to pass. We read that "Holy men of God spake as they were moved by the Holy Ghost." How else could Noah have foretold the destruction of the earth by water; or Abraham the bondage of the children of Israel for four hundred years; or the seven years of plenty and seven years of famine have been foretold by Joseph? These prophecies and the history of their fulfillment is recorded in that ancient book. Daniel also interpreted the dream of Nebuchadnezzar with as much plainness as the historians of to-day record the history of its fulfillment. The capture of the great city Babylon by Cyrus and its fate throughout the ages was clearly foretold. To-day the Arab will not camp there for fear of Nimrod's ghost haunting him. The prophecies regarding the birth, earth ministry, manner of death, and resurrection of our Savior, Jesus Christ, were literally fulfilled. As in the days of old Adam walked and talked with God face to face, so Ezekiel says, God shall again "Plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." (Ezek. 20: 35, 36.)

Some say, "I can't believe the many strange and miraculous events that are recorded in the Old Testament." Perhaps they can't. But can they, without first having the germ of life, cause one blade of grass to grow? Can man with all his science and power make a tadpole, one of God's lowest creatures? With all his wisdom and learning and instruments for studying the stars, their movements and the elements of which they are made, can man tell the fate of a nation a hundred years hence? To such knowledge he never can attain. Money will not purchase it; it comes from God alone, and is bestowed upon man as a free gift. Says the prophets to the idols, "Tell us what shall be, that we may know that ye are gods."

In early days man associated with God as we associate with one another. Read how the Lord talked with faithful Abraham, as recorded in Genesis, eighteenth chapter. God also appeared to Joshua as he drew near to Jericho. To Joshua's inquiry, "Art thou for us, or for our adversaries?" "Nay," replied the person, "but as captain of the host of the Lord am I now come." To-day man has suffered himself to be led away from God, as Isaiah says, "Your iniquities have separated between you and your God, and your sins have hid his face from you that He will not hear." (Isa. 59: 2.) The Lord commanded Ezekiel, saying, "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

In the Old Testament we have a history of the creation of the world and the hand dealings of God with man. Though man cannot understand fully all the acts and processes of creation and the dealings of God as recorded, neither can he foretell events, as inspired prophets of God have done. Man cannot expect to possess spiritual powers and at the same time be breaking the laws of the Giver of those powers. The Old Testament is a monument that for thousands of years has withstood the attacks that have been hurled against it by atheist and philosopher alike. It is growing in strength and power as the ages pass away. Who then can say that such a monument has been raised in vain? Its power and influence for good in the world proves that it has not been raised in memory of something that never existed, telling the story of men who never lived, narrating events that never happened, and predicting that which never will be fulfilled.

Grimsby. JOHN T. OLESON.

NOTHING ever comes to one that is worth having, except as a result of hard work.—BOOKER T. WASHINGTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 21, 1912.

EDITORIAL.

THE HIGHER VIEW OF SACRIFICE.

THOSE who accept the gospel of Christ, as it has been restored to the earth in these latter days, are often required to make great sacrifices for its sake. The saints of former days were required to do the same, and they appeared to have done it willingly and joyfully. Some have such a clear conception of the blessings, privileges and glory that will come to them through the gospel, that they count all other things as trifling in comparison. Others do not perceive the issues so clearly, and are inclined to dwell more upon the apparent temporal disadvantages of joining the Church and keeping the commandments of God, than upon the exalted rank they thereby attain and the eternal joys and honors that will come to those who persevere in that course. It is the very essence of wisdom to see the true relation of things. To have a perfect vision of life, and to estimate rightly all the factors that enter into it, is not possible for any of us. But sufficient light and intelligence has been given us, or is graciously promised by our Heavenly Father to all who earnestly desire it, to enable us to understand and determine the course in life that we ought to take. Every investigator of the teachings of the Latter-day Saints, and every member of that Church, is urged to examine those teachings by the highest light obtainable and to submit to the fullest test every principle and requirement of our holy religion. The authorized servants of God in these days, as did those of former days, invite all people to weigh well their teachings and to seek for light and testimony as to their truthfulness from the very Eternal God, the source of all light and truth. No higher evidence of sincerity could be given—no greater test is possible. Every member, and every one who contemplates becoming a member, of the Church of Jesus Christ of Latter-day Saints, should have a clear understanding of the issues involved in the steps they have taken or are about to take.

It is important to have a correct idea as to the real nature of the sacrifice we make in accepting the gospel of Christ. Without such an idea, we cannot act wisely or intelligently. If we feel that we are giving up, or are required to give up, things that are really good and valuable, merely from devotion to a principle or

a belief that is unpopular, then our faith is not likely to be very strong or productive. No one who has any true conception of the gospel and the privileges and blessings it brings to all who receive and obey it, can for a moment entertain any such thought. To become members of the Church of Christ, we are not required to sacrifice anything without an adequate return. It would be an act of folly for any one to do such a thing. We are required to give up some things of less value for the best and greatest things in existence. We must bear in mind in this connection that whatever we may pursue in life, we must sacrifice something in order to do so. No matter in what direction we move, we must necessarily turn our backs in the opposite one. This is clearly evident in every walk of life. If we desire an easy, comfortable life above all things, in order to secure it we must sacrifice many possibilities of gain and accomplishment. If we desire to live for ourselves alone, we may do so, but we will have to forfeit the love and approbation of our friends and associates. Those who are ambitious to become wealthy or learned or eminent, must sacrifice ease and pleasure, and be willing to study and toil, or they will never reach the coveted goal. Similarly, those who desire to purify and perfect themselves, must be willing to forego the pleasure of sin, and seek to learn and obey the laws of God. Above all, those who desire to gain an eternal crown of glory—to be heirs of God and joint-heirs with Christ—must, obedient to the words of the Savior, take up their cross and follow Him.

It is necessary in business affairs to note carefully one's gains and losses. It is very proper that those who are members of the Church of Christ, or who contemplate becoming such, should carefully consider what is required of them on that account, and then compare the same with what they are gaining or are likely to gain in return. For the confused ideas and conjectures of men as to life and duty and destiny, we receive the sure and unerring word of the Eternal God concerning these all-important matters. While others are groping in uncertainty, and endeavouring to uphold their man-made creeds, our faith is founded upon the solid rock of truth—the revealed word of the Lord. For the wavering and uncertain hope of salvation that is entertained by those of other churches, we receive the sweet assurance of pardon and eternal life that is given to all who are "born of water and of the Spirit," according to the Divine plan. Instead of mere self-appointed, worldly-wise religious teachers, who deny the need and the existence of spiritual gifts in these days, we have men whom God has chosen and inspired with His Spirit to lead us to that perfect knowledge after which we are required to strive. While others are vainly endeavoring to determine theological questions by studying ancient languages and the views of learned but conflicting commentators, as members of the true Church of Christ, we possess the same Divine Spirit that inspired the ancient writers, which reveals to us the

true meaning and intention of their words. Indeed every principle of the gospel that has been restored to the earth in these days, and is taught by the Church of Jesus Christ of Latter-day Saints, is as far above those of other churches as the heavens are above the earth. It is not conceivable how it could be otherwise, for the one is of God, while the others are of man.

Divine truth and authority, together with the spiritual blessings which they confer, are the exclusive possession of the true church. Their value is beyond all estimation, for they are necessary to our instruction and guidance in the way of life and salvation. They cannot be secured, however, without obedience and sacrifice. Every one who believes the words of the Savior, as they are recorded in the four gospels, must admit that He clearly realized and foretold that all who truly believed in Him would be opposed and persecuted by the world. Notwithstanding the fact that He was the Son of God, and labored so unselfishly to teach and bless the world, yet He was opposed, hated and put to death by those who believed themselves to be the chosen people of God. He clearly predicted that the world would hate His followers even as it hated Him. Said He: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. * * * If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15: 19, 20.) Many such sayings of Jesus and His apostles could be quoted, showing that their true followers will ever be exposed to the hatred and scorn of those who are actuated by the spirit of the world. In estimating what is to be gained and lost through accepting the gospel and walking in the footsteps of the Redeemer, we must never overlook the meaning and intention of His words. Unless we say that He was entirely mistaken, and that His words are untrue, we must believe that whoever receives and obeys the gospel of Christ will have to make sacrifices and encounter the opposition of the world. The gospel of Christ has been restored to the earth, and those who accept and obey it must pay the price and accept the conditions laid down by their Lord and Master.

Against the sacrifices to be made and the opposition to be encountered by the saints of God, we must set the considerations that Christ and His apostles ever urged upon their followers, and which infinitely outweigh all apparent loss and sacrifice. Jesus said to His disciples, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil, against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11, 12.) Note also the words of Peter: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with

exceeding great joy." (1. Peter 4: 13.) It is evident that there are many people in the world who are allowing themselves to be deceived in believing themselves to be true followers of Christ, while they neither obey His teachings nor experience the results that follow from so doing.

The Latter-day Saints have received and obeyed the restored gospel of the Redeemer. They believe His words, obey His commandments, and are following in His footsteps. They are enduring the scorn and the persecution that have been the heritage of the faithful in all ages. Like the saints of former days, they are "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) They have taken sides with God and truth—the grandest decision that mortals ever made. "God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth." As here indicated, in a temporal sense, some sacrifices must be made for the sake of truth. In the higher, eternal view, we make no sacrifice in accepting the gospel. We take our stand with God and with the true and noble of all the ages; we shall gain their love and approbation, and qualify ourselves to share with them through the eternal years a fulness of joy and honor and dominion.

H. I.

MINUTES OF NEWCASTLE CONFERENCE.

THE semi-annual conference was called to order at 10 a.m., Sunday, March 17th, 1912, at the Westfield Hall, Gateshead. There was a good attendance of saints and friends. President Rudger Clawson, of the European mission; President J. Eugene Lichfield and twenty-five elders of the Newcastle conference were also present.

The morning session was given mainly to Sunday School work.

Elder W. K. Lindsay offered the opening prayer, and Elders M. J. Steed and W. A. Van Orden administered the sacrament.

During the session the hymns, "O, how lovely was the morning," "We thank Thee, O God, for a prophet," "Reverently and meekly now," and "The happy day has rolled on," were sung.

The thirteenth chapter of first Corinthians was recited by the combined schools.

President Lichfield commented on the chapter, and showed that the charity the Apostle Paul spoke of was pure "love."

Elder Joseph V. Ford gave his reasons for being a Latter-day

Saint. Said that we have the eternal truths of heaven, and that when these come in contact with error, there is conflict. This is why we are persecuted. We must forgive others, if we expect God to forgive us. We are not here to judge mankind, but to declare God's word. Urged all to strive after that intelligence which will remain with us throughout eternity.

Elder George B. Chambers rejoiced in the Sabbath School work. Said that we must have a proper foundation if we are to develop in any line. The Sabbath School starts us properly in religion. Every dispensation has been begun by a manifestation of the truth.

Elder A. G. Brain sang the solo, "O dry those tears."

President Clawson was delighted to meet the saints and friends in the Newcastle conference. Spoke in commendation of the able manner in which the concert recitation had been given. Children will never have to unlearn the principles taught in the Sabbath School. Spoke of the great responsibility we are under of teaching to the children the great truths revealed in this age. In order to worship, we must understand the being to whom we pray. God will grant legitimate favors if we ask in faith. The first great obligation of parents is to their children. The proper example should be set before them. Urged a more strict observance of the Word of Wisdom. We should not contaminate our bodies. We are here to teach the people to live better.

Elder W. A. Van Orden dismissed the meeting by prayer.

At the afternoon session, Elder Amos Belnap offered the invocation after the congregation had sung, "Now let us rejoice in the day of salvation." Elders F. A. Dahle, A. G. Brain, Joseph Parmley and M. J. Steed then rendered a selection.

Clerk George B. Chambers read the labor and statistical report for the past six months, also presented the general and local authorities, all of whom were sustained unanimously.

Elder F. A. Dahle spoke of the free agency of man. Explained the conditions under which we come to this world. Justice demands punishment for every sin committed. We shall be judged according to our works, and the light we have. The Latter-day Saints have a perfect right to preach in England. The laws of the land and our free agency give us this. We are here to preach the truth, as it is in Christ Jesus.

Elder P. H. Service said that true charity is not possessed by those who fight "Mormonism." If we have charity, we will believe all the prophecies that have been made. Intolerance does not show charity. Drew an excellent comparison between the reception given the teachers of the gospel in the meridian of time, and the reception which we, as teachers of the same gospel truths, receive to-day. We are persecuted because we preach the truth.

Miss M. M. Griffiths sang beautifully the solo, "There is a green hill far away."

President Clawson referred to the sentiment and the able rendition of the solo, and the singing in general. Explained our belief in "Blood Atonement." Said that without it we are lost. If man is saved, it must be through the atonement and blood of Jesus Christ. Spoke of the cultivation of music among the Latter-day Saints. A community can be judged by the songs it sings. Repeated the words of the opening song, and enlarged upon them. Said that Zion is known throughout the earth, and that all nations are flowing to it. We are proclaiming salvation to the nations. Our preaching is to get people to see eye to eye and to be one. The gospel of Jesus Christ breaks down class distinction. Jesus chose humble fishermen for His disciples.

"I'll praise my maker," was sung by the congregation, after which Elder D. A. Robison pronounced the benediction.

When the evening session commenced at 6:30, the hall was filled to its capacity, there being two hundred and sixty present, more than half of whom were non-members.

Elder M. G. Brixen offered prayer.

Elder John R. Sayer spoke pointedly on the first principles of the gospel. Showed from the scriptnres how these principles were established by Christ and taught by His apostles. The same principles were declared to Joseph Smith, and the same gifts are promised to-day. The fruits of the gospel in this age prove it to be Christ's. Multitudes bear witness to their reception of the Holy Ghost in this age. We all can "know of the doctrine," if we do the will of the Father.

Miss Griffiths favored with another pleasing solo.

President Clawson said that the gospel not only embraced a code of principles or doctrines such as were set forth in part by the previous speaker, but it required an organization by and through which the said doctrines might be advocated. The true Church in the time of Christ was built upon the foundation of apostles, prophets, teachers, etc., which was a secure foundation. Being the foundation, they were intended to remain in the church for the "perfecting of the saints, and for the work of the ministry, till we all come to a unity of the faith." The Church founded by Joseph Smith the Prophet is known as the Church of Jesus Christ of Latter-day Saints—called by His name, because it is His Church, and is built upon the foundation of apostles and prophets. The foundation of a building is that which supports the structure, without which the building would fall and be destroyed. So in reference to the Church of Christ—take from it apostles and prophets and the Church ceases to be. The sects of this day say they believe the words of Paul, the apostle, but in doing away with apostles and prophets and claiming they are no longer necessary, they reject the teachings of this valiant servant of God. President Clawson gave some statistics showing the extent of the European mission, which embraces some six missions, with about

seven hundred and fifty missionaries, who are thoroughly organized into conferences. They meet once a month for special instructions relative to their immediate duties and to report their labors, and semi-annually with the President of the mission and the saints for general instructions. Thus every missionary is required to render up his stewardship at regular periods, and is stirred up by admonition and exhortation to renewed faithfulness. It is sometimes asked, how do you control so many men? The answer is, "We don't control them. We teach them their duty, and they control themselves." President Clawson spoke briefly but strongly upon the evils of intemperance and the tobacco habit.

During the evening service, the hymns, "High on the mountain top," "O my Father," and "O'er the gloomy hills of darkness," were sung.

President Lichfield made a few closing remarks, urging the people to investigate and ponder over the good things heard during the meetings, after which he dismissed the conference.

On Saturday afternoon, March 16th, 1912, President Clawson met with the president and elders of the conference in Priesthood meeting, where reports were given and an enjoyable time had. President Clawson laid particular stress on the conduct of the elders. He was gratified with the work done in the Newcastle conference.

GEORGE B. CHAMBERS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the sea at West Hartlepool (Newcastle conference), on Thursday, March 14th, 1912, when two candidates were received into the fold of Christ, Elder John R. Sayer officiating.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home March 14th, 1912, per s.s. *Celtic*. From Great Britain—William C. Mills, Thomas C. Parkin, David Howard, Amasa Howard and Sarah A. Howard.

Opening of Hall at Swadlincote.—On Sunday, March 10th, 1912, a hall was opened at Swadlincote (Nottingham conference) for public worship at 6:30 p.m. President Thomas S. Wheatley and branch elders John J. Whetton and Thomas Martin were present. About eighty-five people were in attendance, many of whom were friends and investigators. This branch was opened on January 1st, 1912, by Elders John J. Whetton and Edsel H. Adams. Many expressed themselves as interested in our teachings. We were assisted at the services by Mr. Martin Walton (organist) and Mr. John Allsebrook (violinist). A duet was rendered by Sister C. Orme and her daughter Lily, of the Derby branch.

Sunday School Anniversary.—On Sunday, March 3rd, 1912, the usual evening service was given to the Sunday School for its annual program, which consisted of songs, readings, recitations and an address from Superintendent Thompson. The little people of the kindergarten department were assisted by Sisters Emmie Thompson and Hannah Preston, while Sister Whotten had charge of the primary students. The Misses Bright, Edwards, and Watson represented the intermediate class, and Sisters Cross and Short and a male quartette were from the theological class. Of the officers and teachers Sisters Thompson and Hall sang. A full house, composed of the parents and friends, listened attentively and were well pleased with the exercises of the evening.

Successful Socials.—A successful social was held on Saturday evening, February 24th, 1912, in the Latter-day Saints' Church, Sheffield, in honor of Elders J. T. Elliott and T. C. Parkin, who have been honorably released to return home. After an excellent program had been rendered, the remainder of the evening was spent in playing games. All present expressed themselves as having had an enjoyable time.

On Friday evening, March 1st, 1912, a very successful social was held in Thrift Hall, Pasture Street, Grimsby (Hull conference), in honor of Elder E. W. Smith, who is leaving for his home in Zion. There was a large number of saints and friends present. An interesting program was rendered, after which refreshments were served and games indulged in. Elder Smith was presented with a gold ring as a token of love and respect for his labors in the branch.

A farewell social was given at the Crown Chambers, 36 Yorkshire Street, Rochdale (Manchester conference), on Saturday evening, March 2nd, 1912, in honor of Elder S. O. Bryson, who is leaving shortly for his home in Zion. A splendid program was rendered and a token of esteem was presented to Elder Bryson by the branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXI.—THE LAST PASSOVER-NIGHT.

General reference: Matt. 26.

I. THE PASSOVER CELEBRATION. (See Lesson 6, II, 3, b.)

1. Origin of the Passover festival. (a) In Egypt the land of Israelitish bondage (Exo. chap. 12). (b) A perpetual commemoration of a special blessing.

2. Mode of observance. (a) By exclusive use of unleavened bread. (b) By ceremonial eating of the flesh of the paschal lamb. (c) By special instruction to children as to origin of the festival, and as to the merciful protection received. (d) Christ as the sacrificial Lamb (see I. Cor. 5: 7).

II. Christ's Last Celebration of the Passover.

1. Preparation. (a) As directed by Jesus. (b) A sorrowful gathering.
2. The paschal meal. (a) Christ's declaration as to His impending betrayal. (b) Inquiries as to the identity of the betrayer. (c) Judas Iscariot indicated.

III. The Sacrament of the Lord's Supper.

1. Authorized at the last meal partaken of by Jesus Christ with His chosen Twelve.
2. The emblems—typical and representative of the body and blood of our Lord, sacrificed for the salvation of the human race.

IV. The Betrayer.

1. His identity—Judas Iscariot one of the chosen Twelve.
2. His preparations for the betrayal (Matt. 26:14-16; Mark 14: 10, 11; Luke 22: 3-6.)

V. After the Last Supper.

1. Retirement in Gethsemane. (a) The agonizing struggle; the bloody sweat; the prayer—"*Father, if Thou be willing remove this cup from me; nevertheless not my will but Thine be done.*" (Luke 22:42; and references thereto). (b) The chosen ones asleep—"*What, could ye not watch with me one hour?*" (Matt. 26:40.) (c) "*Behold, he is at hand that doth betray me.*" (Matt. 26:46.) (d) The kiss of treachery. (Matt. 26: 49; Mark 14: 43-45; Luke 22: 47, 48.) (e) Peter's opposition and the rebuke. (Matt. 26: 51; Mark 14: 47; Luke 22: 49, 50; John 18: 10, 11.) (f) In the hands of His enemies. (Matt. 26: 57; Mark 14: 53; Luke 22: 54; John 18: 12. 13.)

DIED.

Bartlett.— At Eastwell, Ashford, Kent (London conference), January 27th, 1912, Sister Elizabeth Bartlett, the beloved wife of Edward Bartlett, aged 67 years; baptised Great Chart, Ashford, Kent, 1907, by Elder D. F. Ottley.

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